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dent for burning had been established by Diocletian in 287 and applied successively by Justinian II, Leo the Iconoclast, and Alexis. He notes, moreover, that even in Germany the *Sachsenspiegel* prescribed burning as the penalty for heresy. Nor should we fail to notice that Catharism with its extreme asceticism which jeopardized even the institution of the family (Lea) ran foul of public sentiment. "Perhaps it was to satisfy the thirst for popular vengeance that Frederick II ordained the burning alive of victims *in conspectu populi*."

In discussing the Auto-da-Fé the writer finds himself in almost complete accord with Lea, commending especially his conservative and discriminating estimate of the comparatively small number of inquisitorial victims. His discussion is valuable inasmuch as it gives us considerable information about the Inquisition which Lea's book does not contain.

"The Sources of Medieval Political Theory and Its Connection with Medieval Politics" (A. J. Carlyle in the *American Historical Review*, XIX [1913], 1-12).

Mr. Carlyle finds the sources in "the traditional and literary inheritance from the philosophical schools of the ancient world" as absorbed and passed on by the Church Fathers; in the influence of Christianity; in "the actual temper and concrete facts of mediaeval society." From the last two sources came new and permanently important elements of life as well as of theory. In the church was embodied "the new form of the conception of individuality or personality," "the principle that there are elements in human life which . . . must forever stand outside of the control of the political organization." Toward the victory of these ideas the church contributed by fighting for "the great principle of the freedom of the spiritual society." From the Middle Ages, largely through the agency of feudalism, came the "contractual theory of political authority," "the conception of political liberty as being in its essence nothing else than the self-government of the community," and a permanent form in the method of representative government.

"Archbishop Peckham and Pluralities" (W. T. Waugh in *English Historical Review* [October, 1913], 625).

This article deals with the administration, by Archbishop Peckham of Canterbury, of the Papal decree or *Multa*, 1215, and the constitution of Ottobon, 1268, against the holding of pluralities. Peckham, through the Council of Reading, 1279, published the Constitution "Audistis" for the enforcement in England of the foregoing legislation, by which he enacted that any pluralist was to be deprived of all but the last benefice he had received, and should he attempt to keep any of the others he should lose all and be ineligible for promotion, and, further, whoever in the future should obtain two or more benefices without special dispensation should suffer not only the loss of all, but excommunication as well.

A century and a half later William Lyndwood in his Constitution "Provinciale" characterized Peckham's constitution as illegal and has left the impression that he was influenced to undue mercy at the instance of his suffragans in this zeal for the liberties of the English church.

The object of this writer is to reveal Peckham as an obedient son of the Papacy, understanding perfectly the will of Pope Nicholas III, exercising his power in England with justifiable discretion, and fulfilling at least the spirit if not the exact letter of the "*Ius Commune*."